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Getting Over The Line



WO attempts have been made by two different governments in recent months to invade territory in which they have no jurisdiction. Present indications are that both will prove to be idle gestures.

The first and most pretentious is the effort of the German Nazis government to usurp complete control over the Protestant churches of the German Reich. Under the leadership of Dr. Kapler they have made such a determined resistance that the government has for the moment desisted. The Erastian theory of the relation between church and state has strengthened the hand of the government in this controversy. The German State church has always submitted to a certain amount of state control. In that theory the church is a department of the state. But the Inner Mission, the Reformed, the Baptist, the Moravian Brethren, the Methodists, the Menmonites and other branches of the Protestant church have never submitted to this sort of thing. They have maintained an independence equal to that of the churches in Great Britain and the United States. It is to be hoped that such independence will be maintained. In that independence of the churches alone lies the hope of developing world peace.

It was the subversion of the state church under Bismarck, Nietzsche and Von Treitschkie that in some degree accounts for the rise to power of the military clique under William II and so was a contributing factor to the bringing on of the World War. Only an independent body of Christ will ever successfully resist the Beast of Revelation or contribute anything toward bringing in the rule of the Prince of Peace.

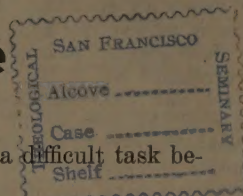
Even such a church has a difficult task before it.

The second incident was from the opposite direction. The Priestly Prince of Vatican City who arrogates to himself the title "Vicar of Christ," has recently excommunicated all of the responsible officials of the Spanish Republic. Several hundred were included in this church censure. The occasion was the adoption by the "Cortez of the Religious Congregations Act." This Act is an endeavor on the part of the Spanish people to achieve the ideal of the complete severance of church and state, and it wrests the control of public education altogether from church hands.

The Papal Encyclical of three years ago revealed the unalterable opposition of the Papal government to these ideals but he did not go so far as to excommunicate any American Romanist that may have been in a school office, though he unmistakably condemned the American policy. It was not policy to do so, but he has done it in Spain.

It is to be as fervently hoped that Spain will be as staunch, (as BIGOTED if you please for that is the good old Spanish word for our stalwart) in her opposition to papal aggression into the territories of civil government as German Protestants have been in their resistance to a civic invasion of their ecclesiastical rights.

Conditions will never be as they ought to be, that is, truly Christian, until both of these servants of Jesus Christ learn to recognize each other as equals, respect each others rights, keep on their own side of the line of authority and in a friendly fashion seek to help each other without domination.



The Folly of Taxing Vice

Not long since the radio told us that Governor George White of Ohio, a Methodist in good standing, had returned to the legislature a bill legalizing race-track gambling. Why? Because it was vicious and contrary to the fundamental principles of civil government? Not at all. But because it did not yield sufficient revenue either to the state or to those subordinate districts of the state in which it might be operated.

Here we have one of our politico-moral problems in the concrete. Governor White is no better or worse than the majority of American citizens in respect to this dereliction, except that as a man of culture and experience and a professing Christian, more might be expected of him. The worst that can be said of him in this respect is that he belongs to a church, which in clear and unmistakable declarations teaches that the legalizing and licensing of vice is sin and he chooses to ignore the voice of the church that he has vowed to obey in the Lord. But the man and his act are simply a concrete illustration of the mental and moral attitude of altogether too many American citizens. This is an attitude that marks a decided backsliding in social and political morality and a reversion to conditions as they were a hundred years ago, when all sorts of gambling were unrestricted and no one thought of taxing it. The only difference is that the retrograde movement has sunk the nation deeper into the depths of moral and social depravity. At that time even such churches as the First Presbyterian church of Pittsburgh held a lottery charter from the legislature of Pennsylvania but the state did not soil its hands by taking a part of the proceeds. At that time the supreme court held unconstitutional, laws that sought to prohibit gambling. But like most tolerated vices it became socially aggressive and Christian conviction grew that it was a social vice that ought not to be tolerated. Local laws and police regulations multiplied in spite of its constitutional standing. With these developed the system of police corruption commonly known as graft. The opposition to the various forms of gambling reached its climax in the historic Louisiana Lottery. This lottery held a charter from the state of Louisiana and also from that of Mississippi. The legislature of the latter state passed a law prohibiting gambling and including the lottery. The lottery went into court on the

ground that, as the state had chartered them it had no right to forfeit that charter by a statute. The case came to the Supreme Court of the United States under the caption of *Stone vs. Mississippi*. In this the court reversed its former position as to the rights of gambling and held that the police power of the state was perfectly adequate to deal with this question as the needs of society required and that the "people themselves could not barter away this obligation much less their servants." By servants the court meant the legislature. The implication was that the legislature in granting such a charter had acted *ultra vires*.

Practically all of the cities and states proceeded to enact anti-gambling laws. The Federal government closed the mails to all sorts of gambling devices, which regulation is still in effect. Gambling thus became a crime. However, many forms of it squared themselves with the police and were tolerated as long as they divided the spoils. Race track gambling secured such toleration in several of the states under the cover of being an incentive to the improvement of horses.

With the development of athletics and the coming of motor driven vehicles, other forms of racing became popular and largely drove out this rich man's game. But with the after-the-war moral slump all sorts of vices as well as gambling have been tolerated in the larger cities. Under the pressure of foreign influence and propaganda a considerable illicit trade in opium and liquor grew up. The protagonists of liquor capitalized these facts as well as the economic depression and have induced the various units of government to revive the former policy of licensing and taxing them. Up to date twelve states have legalized race-track gambling, twenty-two have legalized the sale of intoxicating liquor in spite of the Eighteenth Amendment. Most of the states have either repealed or weakened their Sunday rest laws at the behest of commercialized sports which have become one of the most stupendous gambling devices in the world, and the probabilities are that it will not be long after the saloons are re-established, that the segregated district will be advocated for the large cities on the ground that prostitution cannot be entirely prevented by prohibitory law and since it will exist we may as well have the revenue that can be exacted

from it. "For," the argument will run again, "it is better to put this revenue into the treasury than let it run into the pockets of racketeers and corrupt police."

But what Christian people ought to realize is that the adoption of this policy makes them particeps criminis in the sight of God with the lowest harlot that engages in the business or the toughest thug that swindles his victims. What they ought to do is to oppose with all the power they possess this vicious principles that the state has the right to tolerate, protect and foster any sort of vice for the sake of revenue. Back of the prohibition controversy, back of the race track push, back of the Sunday sports movement, back of the censorship controversy lies the question of the right of any government to tax any sort of vice instead of stamping it out.

In the light of the Bible and experience a more damnable political policy can hardly be imagined. The Word of God condemns it. Every principle of sound ethics anathematizes it. The example of every defunct nation warns against it. Social and economic science protest against it. In fact none but those whose self interest is their only law defend it and none but those willing to coin money out of the misfortunes of the weak are willing to tolerate the practice. Yet under the pressure of the necessity of keeping up the standards of extravagant government the politicians, the industrialists, like the Duponts, the Raskobites under the teachings of an alien church, the sport world and the underworld and the dumb driven cattle among the unthinking part of the electorate are combining to drive the nation back to the moral standards of the second quarter of the Nineteenth century when public sentiment was debauched by the evil of slavery.

The unfortunate thing about this matter is that the Roman Catholic Church condones not only most of these vices but defends and upholds this vicious political principles. The Irish Sweepstakes, the lotteries in all Latin nations, gambling in church fairs and the use of intoxicating liquor as a beverage and their taxing, all have the support of the hierarchy. It is this influence combined with the underworld that is breaking down the Protestant system of protecting the public against vice by law.

It is useless any longer for professing Protestants to excuse them-

(Continued on page 7)

A Reply To Dr. Morrison

By Wm. Parsons, D.D.

PRESIDENT WOODROW WILSON never gave a more illuminating idea, than the one used when he coined the expression, "A one track mind." However, useful such a mind may be in emergencies, it is utterly inadequate to meet the needs of real leadership in the complicated social affairs of the present world.

This thought was suggested in reading a recent editorial in THE CHRISTIAN CENTURY entitled, "Should the Dry's Give Up?" Doctor Morrison is rightly classified as one of our present day social radicals. But like altogether too many of our radicals, his mind seems unable to carry the idea of corporate moral responsibility at the same time that he is dealing with the questions of democratic achievement. But it will be best to allow him to present his own views in an extended quotation.

"Indeed it seems to be clear that the anti-liquor movement overleaped itself when it put prohibition in the constitution. For years, THE CHRISTIAN CENTURY has been seeking for a juridical justification of this action, but from none of the amendment's most competent advocates and defenders have we been able to secure an apologetic for such a constitutional provision. From the beginning it has impressed many sincere dries as a dubious procedure, and their doubts have grown into a distinct conviction with the progress of events. It has seemed undemocratic, an unfair taking advantage of our constitutional system to crystalize a social policy into a form which would put it beyond the reach of change by public sentiment. That is not democracy. Nor is it congruous with the spirit of the constitution.

The anti-liquor movement went too far. It was determined to annihilate the liquor traffic. To do so it conceived the idea of constitutional prohibition by which it would not only annihilate the traffic but so cripple the democratic process that majority rule could not later operate to bring the traffic back to life. Three-fourths of the states must favor it if that is to be accomplished. The dry public opinion of 1917 and 1918 undertook to decide the liquor question not for its own time alone, but for all time. It was a mistake to try to fasten its decision on such a matter upon the public opinion of the future. *If the public opinion of the future favors liquor, it should be allowed to have it; all we*

will do is to register the public opinion of the present against the liquor traffic—that would have been the true democratic course for the dry movement to take.

The dries failed to discriminate between two things that ought then to have been distinguished, and must now be distinguished. These two things are constitutional prohibition and federal prohibition. They are not identical. Federal prohibition is not dependent on constitutional prohibition. What the dries wanted was federal prohibition. To secure it they did not need constitutional prohibition. What was needed, however, was that the constitution should empower congress to impose federal prohibition if congress was disposed to do so."

It is extremely difficult to understand how a man of Dr. Morrison's ability and position can live and do the work he is doing and be so enshrouded with a lack of familiarity and understanding, either of the prohibition cause, the reasons for adopting constitutional prohibition, or the causes which have brought about the present antagonism to the Eighteenth Amendment.

In reply, as one who has been working with this matter for forty years, I am tempted to say briefly, that Dr. Morrison talks precisely as Henry Clay and the compromisers on slavery talked 100 years ago. The dries made no mistake. From the states they had learned the distinction between legislative and constitutional prohibition. They were guided by the Word of God and the deliverance of the Supreme Court as to the moral responsibility of government in this matter and the worst thing that can happen to this country is to leave this great moral issue perpetually in the court of public opinion as a sort of Jarndice vs. Jarndice affair. That will lead eventually to civil war as certainly as did the Missouri Compromise.

But a more particular refutation of the fallacies embodied in this quotation is necessary, coming from such a source.

First of all, Dr. Morrison asserts that no one has been able to furnish him an adequate juridical reason for such a constitutional procedure. This challenge should have been met before this, for there is a perfectly adequate apologetic. As an issue combining moral, social and economic elements the thirteenth amendment furnishes

an exact precedent. This instability of policy under legislative enactment, because of the tireless agitation against it by the trade, had been demonstrated by the experience of eleven states during the period between 1840 and 1865; the experience of Maine and Kansas, with constitutional prohibition since that time; the purpose of a constitution which is not only to furnish a framework of government, but to settle policies which should be settled for all time; the support given to that policy by the Supreme Court; the harm which the constant presence of an unsettled moral issue in every political campaign works; all of these constitute an adequate apologetic for the policy adopted in 1917-1918.

Dr. Morrison charges that the policy of finally settling moral, social and economic issues beyond the power of reopening them except by fundamental processes is undemocratic. His contention is that each decade or generation should be left free to handle them as they please. This applied to such questions as taxation, conditions of labor, patents, copyrights, coinage, industrial organizations, immigration, naturalization, and armies and navies is of course correct; but would he apply that principle to chattel slavery, child labor, licensing vice for revenue, indentured service, or the abridgment of natural or constitutional rights by local laws or customs? We scarcely think he would, judging from the article which immediately follows the one under discussion, in the issue of April 19th. Yet they deal with the same sort of policies written into the constitutional amendment or proposed to be.

This assumption of the rights of a democracy, arises entirely out of the secular theory of government and loses sight of the divine law as a factor in government and also the growth of the comprehension in the nation, as to the Christian standards of ethics. Lowell was right when he wrote,

"A new law came when Christ came
And not blameless as before
Can we give to Him our lip tithes
And our lives and hearts to
Thor?"

Science and experience have placed the liquor traffic upon a different ethical footing than it had 100 years ago and no weakening of the public conscience by the bribes of liquor revenue, can ever make it justifiable for any nation to make this promotor

(Continued on page 7)

THE CHRISTIAN STATESMAN

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Notice to Subscribers

Please note the change in our masthead. Henceforth, we will publish ten instead of eleven issues in the year omitting the July as well as the August issue. Reasons: many monthly publications follow this custom: the depression. We hope this change will meet with the approval of our subscribers.

Dry Delegates

The Pennsylvania Prohibition Emergency Committee of Nine has chosen fifteen persons whom they are presenting to the citizens of Pennsylvania for nomination and election to the Pennsylvania Constitutional Convention to act on the proposal of Congress to the states regarding the repeal of the 18th Amendment. It will be necessary to have at least 2,000 signatures to petitions in each of ten congressional districts in the state to secure their nomination as delegates. These delegates will be pledged to vote against repeal as a similar number of delegates chosen by the Wets will be pledged to vote for it. The vote will be taken at the regular election on November 7th. The names of the Dry candidates are as follows: John A. McSparran, Furniss; Ella B. Black, Beaverdale; Ralph E. Weeks, Scranton; J. Horace McFarland, Harrisburg; D. Glenn Moore, Washington; J. Audley Boak, New Castle; E. H. Bon-sall, Jr., Philadelphia; B. A. McGarvey, Williamsport; Dr. J. Henry Morgan, Carlisle; Francis Taylor, Cheltenham; Minnie K. L. Karnell, Philadelphia; Dr. Archie E. Driggers, Kittanning; Charles C. Ellis, Huntingdon; Robert A. Hutchison, Pittsburgh; Henry K. Ober, Elizabethtown.

Congratulations

The United Presbyterians are celebrating the seventy-fifth anniversary of their church's life in a series of meetings held in Pittsburgh, Pa., June 28th—July 2nd, in connection with the meeting of their General Assembly, Woman's Missionary Society and Young People's Christian Union. A fine program has been prepared. The anniversary exercises are being held in the large Syria Mosque and largely attended by United Presbyterians and their friends. This church was organized in 1858 by the union of the Associate and Associate Reformed Churches and has had a remarkable growth.

The Christian Statesman and National Reform Association extend congratulations to their United Presbyterian friends on this happy occasion, on the achievements of three-fourths of a century and best wishes for the future growth and prosperity of the church. The National Reform Association came into being in 1863, five years after the organization of the United Presbyterian Church. Throughout its entire history this church has been very sympathetic to the National Reform cause and Association. John Alexander, an outstanding United Presbyterian layman, was one of the founders of the Association. Prominent leaders of this church are also leaders in The National Reform Association. The late Dr. T. D. Edgar was President of the Association; others, editors and contributing editors of The Christian Statesman and secretaries of the Association. Four members of our present Board of Directors, Dr. A. R. Robinson, Dr. R. A. Hutchinson, Dr. W. L. C. Sampson and Frank H. Davis are prominently connected with the anniversary celebration having a place on the program of serving on the Committee on Arrangements. The National Reform Association is greatly indebted to United Presbyterians for its achievements of the past seventy years.

Our Thanks

Until recently The National Reform Association has asked its supporters for contributions only once a year. In these very trying times its appeals have been more frequent. The response to these appeals upon the part of a good number have been generous and, we are persuaded in many cases, sacrificial. We cannot write these friends per-

sonally so we wish through the columns of The Christian Statesman to express to them our most sincere and hearty thanks and our confidence that they will continue to support our labors which, we can say with all good conscience, are sacrificial.

Letters containing contributions received highly commend the work we are doing and greatly encourage us. "Your work with high school children is beautiful," writes one. "Do not have \$10.00 yet but will send \$5.00 hoping it may reach 175 persons. Wish I had \$25,000 to fight whiskey and all that goes with it." May we add here that many to whom The Christian Statesman goes have not responded to these recent appeals. If you have not done so will you not do so now. Send us a contribution, whether large or small to help us carry on through the difficult summer months and give us a start when we come to the even more strenuous campaign of the fall.

Good But Incomplete

Patrick H. Callahan, Secretary of the Association of Catholics Favoring Prohibition, recently addressed the New York East Methodist Episcopal Conference on the "Present Plight of Prohibition." After describing it he gave the following causes as having brought it to pass:

1. The lack of appreciation of the possibilities and advantages of a liquorless nation, by our political leaders.
2. Law enforcement was never what it should have been.
3. Prohibition was first put into the hands of its enemies to make it succeed.
4. There was strenuous opposition from the beginning, in the recognized agencies of popular education, such as the newspapers, magazines and motion pictures.
5. It ran counter to European habits and customs.
6. The influence of money.

If Mr. Callahan had gone on and told where that money came from and why it was contributed, his address would have been more useful. If he had added as a seventh cause, the fact that the Roman Catholic Hierarchy, from the Pope down to parish priests, had thrown their power against Prohibition, asserting it to be immoral in principle, vicious and futile in practice and that no one is under any moral obligation to observe that law, his address would have been more complete.

What 2.3% Beer is Doing

The following well authenticated incident was related to us yesterday.

Not far from Pittsburgh a man lived who though not strong in mind was able bodied, a fine workman, a skilled mechanic, who had held down a good job through the depression up until beer was recently legalized. Until that time he had never touched liquor. But his associates prevailed upon him to try the legalized beverage—it was non-intoxicating and harmless. He soon acquired the beer appetite, went on drunks, sometimes stayed out all night and at other times came home in the evening in a quarrelsome mood and made life miserable for the rest of the family. He went from bad to worse until the alcoholic drink affected his mind. A few days ago he was taken to a Pennsylvania asylum. His widowed mother says her grief when she laid two of her sons away in the cemetery was not to be compared with the sorrow that now weighs her down due to this other son's beer drinking.

Our public officials can violate their oaths of office by enacting laws to legalize beer, but one thing they can not do—repeal the effects of alcohol.

Shameful Welching

"Higher learning in America now calls for a large amount of nursing. Universities have developed the idea in parents or parents have forced it upon the universities that the institution is in some way responsible for the moral, social, physical and intellectual welfare of the student. This is very nice for the parents; it is bad for the universities, for besides being expensive, it deflects them from their main task, which is the advancement of knowledge. Parents whose children have neither character nor intellectual interest should keep them at home or send them to another kind of an institution. Whatever may be the responsibilities of a college, a university is not a custodian establishment, or a church, or a body-building institute. If it were free to stop behaving as though it were, it would be a better university."

When Dr. Robert M. Hutchins, President of Chicago University, delivered himself of these words recently, he undoubtedly expressed the feelings of many University people, both governors and instructors.

The fallacy in this position is, that a University which is supposed to be a group of colleges under a single management, is concerned only with purely intellectual matters. This is not so. It is dealing with men and women in the formative stage of life. Courses are offered in everything that touches life in any of its distinctive domains.

The University is under the same obligation to present the truth and not merely to cast the student upon his resources in moral, social and physical matters, as in those which are purely intellectual.

No organism which deals with personality, can renounce responsibility for doing an honest workmanlike job and to undertake this most vital of all tasks and renounce responsibility for the perfection of its output, is shameful welching of its moral obligation.

The work of the University may be and ought to be different. It is dealing with more mature personalities, but by its very pretensions, offers to deal with that personality on its varied sides and to confine its responsibility to pure intellect, irrespective of conscience or emotions, is simply stultifying its very name.

Standing Firmly

As far as the general news carries the information, not a single Protestant church has receded from its position of staunch and aggressive support of prohibition and unalterable opposition to its repeal.

The Northern Baptist was perhaps the most picturesque when it sent a message to President Roosevelt which in substance was, "We are behind you 96.8% but we won't go the 3.2."

The Presbyterian church at its recent Columbus Assembly adopted the following as defining its position:

The Congress of the United States of America having submitted a resolution affording to the states an opportunity to vote upon the repeal of the Eighteenth Amendment this Assembly reaffirms its unaltered opposition to the repeal of the Amendment. We believe it has produced more beneficial results than any method of liquor control ever tried. No substitute, as yet suggested, gives promise of being equally beneficial and so-called state control promises only a return to the saloon with its intolerable evils. We believe that enforcement of the law, not repeal, is the solution.

In the crisis that immediately faces us we call upon the leadership of the Presbyterian Church, and its constituency to ally themselves with all

organizations the object of which is the retention of the Eighteenth Amendment.

Other churches have spoken as strongly. But while prohibition as well as Sunday-Rest laws and state control of moving pictures, is a child of Protestant ethics it does not follow that these assertions of church loyalty to the principle and policy of prohibition will prevent the repeal of the Eighteenth Amendment. Ever since 1920, when under the leadership of Senator Lodge the American people repudiated the leadership of the Protestant Clergy and chose that of Secularism allied with Romanism, they have continued on that course and in the majority of the states have or will reassert that repudiation in this matter of repealing the Eighteenth Amendment, as emphatically as they have done in Indiana, for instance. Nothing short of providential intervention will save the Eighteenth Amendment. If the Romanist Jim Farley knows his politics the thirteen that have been depended on to hold it will prove a broken reed. Let us hope that God will turn the hearts of the voters in enough states.

Perhaps the modernistic clergy are chiefly to blame for this weakening of the influence of the profession in all moral matters. They hilariously blasted away the foundations of Protestant ethics and substituted pragmatism and utility for the divine sanctions and it is too much to expect to hold the Protestant Christian ideals without its fundamental authority.

However, it is a great cause for thanksgiving that the churches in their official capacity are holding fast to their position and ideals in these matters. In time the clergy will recover both influence and leadership. When they quit fiddling with man-made religion and rationalistic ethics and learn the religion of the New Testament and the ethics of the whole Bible and begin again to preach them they will recover both. But it may be a long hard climb to get back from where we have slopped.

1932 Kansas

- 54 counties without any insane.
- 54 counties without any feeble minded.
- 53 counties without anybody in jail.
- 56 counties without anybody in the penitentiary.
- 38 counties without any poorhouses.
- 96 counties without any inebriates.

Association Activities

Rev. R. H. Martin, D. D., President of The National Reform Association, attended the General Synod of the Reformed Presbyterian Church of North America which met at Winona Lake, Indiana, on June 7th, in the interests of the Association's work. As the retiring Moderator he delivered the annual sermon with which the Synod opens choosing as his text "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you." He presented the work of the Association before the Synod which heartily approved it and recommended the Association to the liberality of its people and set apart November first Sabbath as the day for taking an offering for this cause in the congregations of the church.

Crawford County

The eighth county wide program of The National Reform Association with Cameron Ralston as the leading speaker, was conducted in Crawford County, Pa., beginning May 14th and concluding on Sabbath evening, May 28th. This program followed the usual order of the county programs previously reported in these columns including addresses and open forums in High Schools, Allegheny College, before Rotary, Kiwanis and Lions Clubs, two institutes of five sessions each and five mass meetings—forty-two addresses in all. The county committee of which Frank P. Miller of Meadville was chairman, gave good cooperation. The meetings were well attended, a deep and wide spread interest was shown and public sentiment against alcohol and for prohibition and civic righteousness was created and strengthened. We cite as an example of the far reaching effects of these campaigns the following. A very bright, young high school student, who until he attended one of the institutes conducted by Mr. Ralston and heard his address in the high school had been an ardent Wet, a Crusader, and who had been working among his fellow students for repeal rose in his high school and stated that he had changed his mind on the liquor question and that henceforth his voice and influence would be thrown on the side of prohibition.

At the conclusion of the campaign a county committee was formed to cooperate with the Pennsylvania Committee of Nine.

Warren County Campaign

The Warren County Campaign beginning June 11th and concluding June 25th was considerably different from former campaigns. It included no high school addresses on account of the public schools being closed. Four youth institutes instead of the usual number of two were conducted—two each week, one holding its sessions in the forenoon the other in the afternoon.

On Friday evening, June 22nd in Warren, Cameron Ralston debated Attorney John M. Henry on the question "Resolved that the 18th Amendment Should Be Repealed" Mr. Henry supporting the affirmative and Mr. Ralston the negative of the question. A special feature of the campaign was workers conferences to enlist and instruct those who will take part in the county campaign against repeal under the leadership of the county Committee of Nine already chosen. A large number signed workers cards. A. H. Yerg of Warren was Chairman of the County Committee and he and his committee gave splendid cooperation.

Jefferson County Campaign

On June 27th Cameron Ralston and Donald K. Martin met with the Committee of Nine of Jefferson County, Pa., and other representative citizens of the county to present to them the plan of county campaigns The National Reform Association has been conducting. The committee and group voted unanimously to have The National Reform Association conduct this campaign in Jefferson County. The campaign will begin July 10th and continue two weeks.

Dr. Martin is scheduled to speak this summer in the following Pittsburgh, Pennsylvania, churches:

July 16th—Emory Methodist Episcopal

July 30th—Shadyside United Presbyterian

Aug. 6th—1st United Presbyterian, North Side

Aug. 13th—4th United Presbyterian

Aug. 20th—2nd United Presbyterian, Wilksburg

Aug. 27—Brookline United Presbyterian.

All these addresses except that in the Emory Methodist Episcopal Church will be at the Sabbath morning service.

Winona Lake Summer Program of The National Reform Association

Again The National Reform Association hopes to present an extensive and able program at this Middle West Chautauqua. To be frank with our readers there is some doubt as to the ability of the Association to carry out this program in its entirety on account of the financial stringency due to the depression.

What can speak more highly of the vital character of the subjects discussed in these programs and the ability of the speakers than the fact that these programs have been given from year to year at Winona for twenty-five years. Two of the speakers in the program below are veteran National Reformers, Dr. William Parsons and Dr. R. H. Martin, both of whom have spoken many times at Winona. Dr. Hugh Leith of Pittsburgh, Pa., Chairman of the Board of Directors of The National Reform Association, who is scheduled to give four addresses on War is a new speaker at Winona. With the exception of one address made there last year, Cameron Ralston is also a new speaker at Winona. Both of these are well informed and able speakers and will give added strength to the program. Each of these speakers will give their addresses at the 11 A. M. hour in the auditorium. They are given as a course in Christian Citizenship in the Winona Lake School of Theology which is conducted there for six weeks each summer. The schedule of speakers and their subjects follow:

Rev. William Parsons, D. D., July 6th to 13th inclusive:
A Complete Christianity
Jesus and His Kingdom
Peter's Attitude Toward Civil Government

The Supreme Ruler in the Book of Hebrews
The Rule of Christ in the Revelations
Paul's Philosophy of Government
The Present Program of Christianity

Rev. R. H. Martin, D. D., July 14th to July 22nd inclusive:
The Sabbath, Bible Photographs
America's Debt to the Christian Sabbath
Our Sabbath Laws, Their Basis
Jesus and Twentieth Century Sabbath Keeping
The Top Story in Education
First Things First

Cameron Ralston, July 24th to July 31st inclusive:
Crime, Its Cause and Cure, Part I,
Part II

Thinking Versus Mind Conditioning
Legislation Custom Maker
Custom-Maker of Legislation
The Sin Element of Alcohol
America Looks Forward

Rev. Hugh Leith, D. D., August 1st to August 5th inclusive:
The Judgment of War
The Cost of War
The Alternative of War
The Abolition of War

Down With Child

Robbery For Revenue!

by

Georgia Robertson

It is unthinkable that a Christian nation can be willing to allow its children to be robbed of their food to furnish revenue to help balance the budget! But that is the plan!

"Beer is the poor man's drink," and when he spends his money for it he cannot buy the daily amount of milk, fruit, and vegetables that each of his children need for the proper development of teeth, bones and mental ability.

It is now well known that children who do not have the right kind of food in adequate amount will have poor, soft, defective teeth and bones resulting in various diseased conditions and retarded mental development that will handicap them for life.

The number of such handicapped children will be enormously increased by the return of legalized beer and other intoxicants—legalized for revenue!

Are our church people going to make no effective effort against this cruel robbery of our helpless children and their toiling mothers?

Is it sound finance thus to injure for life the nation's greatest asset—its children for revenue? How many of them will later become inefficient citizens and public charges upon the community?

Legalizing beer and other intoxicants for revenue is but taking money out of one of Uncle Sam's pockets and putting it in another pocket. Beer and other intoxicants waste and destroy the earning ability of the people, and will put many of them in the breadline, the criminal class, and the charity wards of our hospitals, and starve millions of our children while increasing enormously the

wealth of only a very few brewers, distillers, and liquor people, and those millionaires who, it is alleged, bought up controlling interests in large hotels that were hard pressed expecting to reap large fortunes from the sale of intoxicants in them. These are the interests, it seems to have been clearly shown, that have put up the money to fight for the return of legalized beer and wine that will rob our children of their needed food.

How can one rise from his knees after praying, "thy will be done on earth as in heaven, give us this day our daily bread," and then give his silent consent to such robbery of the children's "daily bread," or pray, "lead us not into temptation but deliver us from evil," and then sanction, or consent to, the return of legalized beer and the saloon with its constant temptation to evil and crime?

Visualize those millions of little children doomed to starvation rations and thus injured for life, and those boys and girls who will be debauched by the return of legalized beer and wine and of the saloon, and those drunken fathers reeling home as in the old days of licensed drink. Beer and wine will bring a flood of advertising as already promised, and they will also be the entering wedge for distilled liquors.

Will our nation thus bow down to the golden calf of "Beer for revenue to balance the budget," forgetting the Divine command, "Thou shalt have no other Gods before me," and then expect His aid to save us from this sea of depression and wreckage?

Taxing Vice

(Continued from page 2)

selves on the ground that they are so much in the minority that they cannot help this matter. Vigor in the defense of their moral principles and standards, moral indignation against public evils expressed as they should be would soon stop this retrograde movement. But first of all they will have to cast off the influence of the Federal Council of Churches, whose foolish policy of courtesy toward Romanism is doing so much today to destroy prohibition and tolerate this principle of taxing vice. There will have to be an asserted independence of political leaders and an utter repudiation of all those who advocate this vicious policy. In short those who believe in Christian political science will have to take the leadership in these matters and fight for it until they have established again their principles. Nothing less will save the Protestant civilization from this degeneration and retrogression.

A Reply to Dr. Morrison

(Continued from page 3)

of social ill a tax gatherer.

Also, Dr. Morrison seems to forget that the United States is not a democracy, but a republic and that is a distinction with a vital difference. The framers of our government knew this weakness of irrational change in public sentiment and framed the constitution in such a way that it would be a breakwater against its shifting tides. Here he makes the same mistake that Dr. Poling did a few months ago, in declaring that it is un-American to take advantage in such controversies of the two-thirds and three-fourths provisions for any alterations. When those provisions were put into the constitutions, it was for the very purpose of meeting such exigencies as these with which we are confronted in regard to our national policy today. Here we have an unethical trade, which has become so predatory that in order to preserve the public welfare, it was destroyed by a constitutional provision, well nigh unanimously adopted. But in perfecting its world organization, this trade invades our country by means of smuggling, propaganda, subsidies and bribes and by these means coupled with a world wide economic depression, temporarily reverses public opinion in its favor. That is the condition today. Every one knows that this manufactured, pro-liquor sentiment will be reversed by an enlightened people when they recover their balance. Is the constitution then to determine what true Americanism is, or the wet propaganda and the ill advised utterances of confused, individual thinkers? We stand by the constitution as the standard of true Americanism and believe that in standing squarely on its provisions we are better Americans than those who would yield its provisions to a foreign stimulated wave of public sentiment.

Dr. Morrison dogmatically asserts that what the dries of the first two decades of this century wanted, was Federal prohibition and not Constitutional prohibition. Here he shows himself to be an utter stranger to both the leadership and the movement of that day. They knew the distinction perfectly. So did the rank and file. They did not believe that to embody the system of Massachusetts, Iowa, and nine other states in the Federal government would be any solution at all. They believed that the only way to settle this matter so that the thought of the nation could move on to other issues, was to write it into the constitution as Maine, Kansas and a few other states had done. In this they

were right. They made no mistake; eventually history will declare their course the only wise one. The time has not come to admit mistake here and it will never be admitted by those who really know the anti-alcoholic movement.

But the most objectionable position in this editorial is wrapped up in this sentence. "If the public opinion of the future favors liquor it should be allowed to have it. All we will do is to register the public opinion of the present, against the liquor traffic. That would have been the truly democratic course." Substitute for the liquor traffic the Red light restricted district, gambling, lotteries, sweat shops, usury, polygamy, slavery, indentured service or war and where would this premise lead us? Simply to that cess pool of social corruption that has swallowed up all of the secular republics and democracies of the past. An utter failure to promote the general welfare brands that policy as fallacious. There is a higher law than public sentiment. There is a mightier force than even a Rooseveltian majority and every citizen is under obligation to stand by that higher law and insist that the government shall conform to it. Whether he is in the majority or the minority makes no difference he must stand for the right. If this were merely a question of taste or expediency we could treat it so but it is a question of right and conscience and loyalty to the teachings of Christ. The enlightened Christian conscience will ever repudiate such an attitude as 100 years ago the indifferent attitude of the squatter sovereignty ideal was repudiated. As one of the leaders of that day wrote:

Law is holy, aye but what law?

Is there nothing more divine

Than the patched up broils of Congress

Often full of meat and wine?

Christian citizens never can and never will accept the dogma that popular majorities should become the standard of right in political action. And their answer will be, unless the majority is right we will never cease our contention until it becomes right.

This plea to change the amendment from a positive prohibition to a grant of power to Congress to do as it pleases will fall on deaf ears. The performance of Congress during the last year shows the utter futility of such a course. The appeal to kindle a fire in every pulpit to warm this ugly founding into life, falls little short of an insult to the intelligence of the present day clergy.

The Child Labor Amendment

It was generally assumed when some years ago Congress submitted as a proposed amendment to the Constitution, a grant of power to Congress to deal with the problems of Child Labor, that of course it would pass. In this judgment humanitarian and Christian citizens were wrong. The leaders and the progressive citizenship had forgotten the fact that the people had utterly repudiated their leadership in politico-moral matters and had chosen leaders who would be more submissive to wealth, special interests, narrow nationalism and easy going personal habits.

The result was that with unexpected rapidity more than thirteen states rejected the Child Labor amendment and it was again generally concluded to be relegated to the limbo of lost causes. In this again popular judgment was wrong. Within the last year several states which rejected it have reconsidered and ratified. The following ten states have so far ap-

proved it:

Arizona
Arkansas
California
Colorado
Montana

North Dakota
Ohio
Oregon
Washington
Wisconsin

This amendment still has a little more than two years of leeway before it goes on the rocks. Those who want to protect child life from exploitation will do well, each in his own state to work vigorously for favorable action.

The forces which temporarily combined to secure this initial defeat of a very necessary and salutary measure were four in number.

1. Those manufacturing and agricultural interests which want child labor to give them an advantage in competition. It is such lines of industry that have recently been brought into the lime light by the investigations of sweat shops in Pennsylvania and New York that were largely responsible for the check in the passage of this amendment.

2. Many farmers were wrongfully convinced that this would give Congress an undue and unnatural power to interfere in their employment of their own children in their own home and farm labor, and that, in order to make the laws effective, they would be made so broad that their rights as parents would be invaded. This, of course, was a wrong conclusion or rather the assumption of a very remote possibility as a foregone conclusion.

3. Many backward looking democrats (we refer to philosophical and not political party democrats) who

still cling to the exploded fallacy that "the best government is that which governs least," and who under the logic of that fallacy demand local control of national concerns. These threw the weight of their influence against it.

4. The Roman Catholics who under the guise of protecting the rights of parents quietly opposed this measure.

Those sponsoring the amendment were the Bureau of Child Welfare, Union Labor, the churches, Womens Clubs and educational associations. These bodies put up a vigorous but apparently unsuccessful campaign for securing this additional protection of children against exploiting employers.

The reasons given for the adoption of this amendment are about as follows:

1. Because of sectional competition in certain lines of industry that employ child labor the question has become national and should be dealt with in a national manner.

2. The migratory character of the people make any deterioration in the quality of child life a concern of every state, and the nation therefore should standardize the conditions of employment.

3. The states have utterly failed to protect the children within their own borders against exploitation. The evident reason being that the legislatures are too responsive to local interests.

4. There is an evident need of uniformity in policies of regulation to prevent sagging in education, development of children and to prevent competition between different sections.

5. The conservation of child life is of such importance that it requires the combined efforts of both state and national governments to achieve the desired ends.

6. Trusting power of regulation to Congress is no more to be feared than leaving it in the hands of the states. No one has any just cause to fear this power except those desirous of exploiting children for gain.

Whatever may have been the conditions of child life in the past it is now known to every honest student of social conditions that the control of conditions has gotten beyond the power of the states. It has become a national concern and demands uniformity of law and policy. To grant Congress the power to deal with it is the only rational and humane policy. Uniformity apart from Federal law is an ideal dream. And uniformity is as much a necessity in dealing with its complexities as sound ethics or economics.